العلماء ورثة الأنبياء
Kiya Bina Aalim ke ilm Hasil Kar Sakte Hain?
Tahreer:
UMAR ASRI hafizahullah
THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

Kiya Bina Aalim Ke Ilm Hasil Kar Sakte Hain?

Tahreer: UMAR ASARI hafizahullah

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

Sawaal:

Assalam o alaikyum

Ek bhai ka Statement hai k Quran o hadith Maujod hai toh hm Quran o hadith ko padh k samaj Sakte hai | Salafi Ullmah ne jo kitab likhi woh bhi maujood hai toh uss kitab ko padh k hum illm hasil kar Sakte hai. Toh kiya yeh tarika Sahih Hai?

Jawaab:

Walaikum Assalam Warehmatullahi Wabarakatuhu

Sab se pehle yeh jaan len ki Alim ki bahut ziyadah fazeelat aayi hai. Allah Taala ka irshaad hai:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ﴾

TARJUMAH: Allah Taala, farishte aur ahl e ilm is baat ki gawaahi dete hain ke Allah ke siwa koi ma'bood nahi.(Surah Aal e Imran, Surah No: 3 Ayat No: 18)

Is mein ahl e ilm ki badi fazeelat aur azmat hai ke Allah Taala ne apne farishton ke naamon ke saath un ka zikr farmaaya hai taaham is se muraad sirf woh ahl e ilm hain jo Kitaab aur Sunnat ke ilm se behrawarr hain.(Tafseer Ahsan ul Bayan)

Doosri jagah farmaaya:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

TARJUMAH: Allah se us ke wohi bande darte hain jo ilm rakhte hain.(Surah Faatir, Surah No: 35 Ayat No: 28)

Hadees mein hai:

((عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا))

TARJUMAH: Abdullaah bin Amr bin Al-Aas Radhiallahu Anhuma kehte hain ke main ne RasoolAllah Sallallahu Alaihi Wasallam se suna Aap Sallallahu Alaihi Wasallam farmaate the ke Allah ilm ko is tarah nahi utha lega ke us ko bandon se cheen le. Balki woh ulama ko maut de kar ilm ko uthaayega. Yahan tak ke jab koi alim baaqi nahi rahega to log jaahilon ko sardaar bana lenge, un se sawaalaat kiye jaayenge aur woh baghair ilm ke jawaab denge. Is liye khud bhi gumraah honge aur logon ko bhi gumraah karenge.(Sahih Bukhari: 100)

Ghaur karen! Nabi Sallallahu Alaihi Wasallam ne ulaama ke uth jaane ko ilm ka khatm ho jaana bataya hai. Yaani kitaabein to rahengi lekin ulaama ke uth jaane se ilm bhi khatm ho jaayega. Yeh Hadees ulaama se ilm haasil karne par waazeh daleel hai.

Ek doosri Hadees mein ulaama ko Ambiya ka waaris qarar diya gaya hai. Nabi Sallallahu Alaihi Wasallam ne farmaya:

((إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ))

TARJUMAH: Be-Shak ulaama Ambiya ke waaris hain.(Tirmizi: 2682, Abu Dawood: 3641, Ibn e Majah: 223)

Yeh Hadees bhi is baat ki gawaahi de rahi hai ki Ambiya ke baad ulaama par tableegh ki zimmedaari hai. Lehaaza ulaama se ilm haasil kiya jaaye.

Ek shakhs ke liye kitaabon ka mutala (reading) bahut mufeed saabit ho sakta hai jab woh bunyaadi uloom (Quran e Kareem aur uske uloom, Hadees aur uske usool, fiqh aur uske usool, nahu, sarf balaaghat waghera waghera) baqaaidah ulama aur madaaris se haasil kar chuka ho.

Lekin agar bunyaadi ilm haasil kiye baghair sirf kitaabon se istifada kiya jaaye to yeh cheez nihayat khatarnaak saabit ho sakti hai.

Hamaare aslaaf ka yeh tareeqa bilkul nahi tha ki woh sirf kitaabon se ilm haasil karen. Balki woh ulaama se ilm

haasil karte the. Unki majlison mein shirkat karte the. Door daraaz ilaaqon ka safar sirf ulaama ki khaatir kiya karte the.

Salaf e Saliheen to ulaama se ilm haasil karne ki targheeb dete the. Ibn e Mas'ood Radhiallahu Anhu farmaate hain:

((لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا أَخَذُوا الْعِلْمَ عَنْ أَكَابِرِهِمْ وَعَنْ أُمَنَائِهِمْ وَعُلَمَائِهِمْ، فَإِذَا أَخَذُوهُ مِنْ صِغَارِهِمْ وَشِرَارِهِمْ هَلَكُوا))

TARJUMAH: Log us waqt tak khair par rahenge jab tak woh apne badon, ameen logon aur apne ulaama se ilm haasil karenge. Jab woh apne choton aur bure logon se ilm haasil karenge to halaak ho jaayenge.(Al-Faqeeh wal-Mutafaqqih by Imam Khateeb Baghdaadi: 2/155)

Iske alawah Sulaiman (ibn e Musa) kehte hain:

((لَا تَأْخُذُوا الْعِلْمَ مِنَ الصَّحَفِيِّينَ))

TARJUMAH: Sahafi (jo sirf kitaabon se ilm haasil karte hain) se ilm haasil mat karo.(Al-Faqeeh wal-Mutafaqqih by Imam Khateeb Baghdaadi: 2/193)

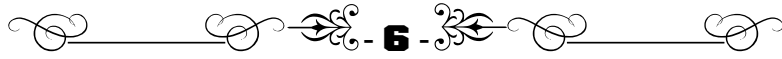
Shaikh Saleh Al-Fawzaan Hafizahullah Usool e Salaasah ki sharah (Page: 27) mein farmaate hain:

Phir Shaikh Muhammed bin Abdul Wahhab Rahimahullah ka yeh farmaana ke in teen masaail yani Allah Taala ki ma’rifat, RasoolAllah Sallallahu Alaihi Wa Aalihi Wasallam ki ma’rifat aur deen e Islam ki ma’rifat yani ilm haasil karna waajib hai. Yahan ta’allum (ilm haasil karne) se muraad ulaama e kiraam se ilm haasil karna use hifz (yaad) karna, us ka feham o idraak haasil karna hai. Is se yeh muraad nahi ke

sirf padhaayi ya jis tarah naam diya jaata hai aazaadaana mutala (self-studies) kiya jaaye yeh ta'allum (ilm haasil karna) nahi balke ta'allum (ilm haasil karna) yeh hai ke: Ulaama e Kiraam se haasil kiya jaaye us ke hifz, feham aur mukammal idraak ke saath, yeh hai sahih ma'non mein ilm haasil karna, jabki sirf khud kitaab padhna aur mutala (reading) karna agarche matloob to hai magar ta'allum (ilm haasil karne) ke liye kaafi nahi, us mein faida bhi hai magar yeh kifaayat nahi karta aur us par iktifaa karna kaafi nahi.

Kitaabon ka talammuz ya shaagirdi ikhtiyaar karna jaaiz nahi jaisa ke logon ki maujooda haalat hai, kiunki kitaabon ka talammuz ikhtiyaar karna bahut khatarnaak hai jis se bahut kharaabiyan paida hoti hain aur yeh ta'allum (ilm haasil karna) to johl se ziyadah nuqsaan-deh hai, kiunki jaahil jaanta hai ke woh jaahil hai lehaza woh apni hadd par ruk jaata hai, lekin Al-Muta'alim (ilm ka dawedaar) samjhta hai ke woh alim hai to woh Allah Taala ki halaal ki hue cheezon ko haraam aur haraam ki hue cheezon ko halaal kar baithta hai. Aur Allah Taala ke baare mein baghair ilm ke bolta aur kalaam karta hai lehaza yeh masla bahut khatarnaak hai.

Chunaanche ilm kitaabon se direct haasil nahi kiya jaata balki kitaabein to waseela hain, jabki haqeeqi ma'non mein ilm to ulaama e kiraam se haasil hota hai jo ek nasl se doosri nasl tak muntaqil hota rehta hai, aur kitaabein to ilm haasil karne ke wasaail mein se hain.

Ek doosre maqam par farmaaya:

Yeh ilm ulaama e kiraam se haasil karne se aata hai sirf kitaab padhne se nahi balki ulaama se haasil karne se aata hai. Haan albattah kitaabein padhna sirf mu’aawin aur madadgaar zaroor hai lekin mukammal taur par aitemaad un par nahi kiya jaata.

واللہ اعلم بالصواب